

250th  
Anniversary Year

of the

ORGANIZATION  
AND INCORPORATION

of

Zion's and St. John's (Reed's)  
Lutheran Congregation

STOUCHSBURG, PA.

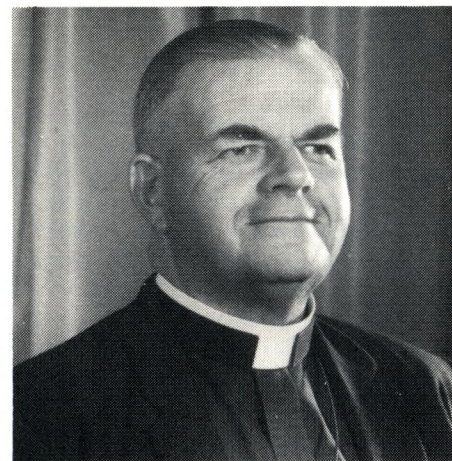
Historical Sketch

1727 - 1977





PRESENT CHURCH 1895 - Present



THE REV. WILLIAM H. MARBURGER  
VICE PASTOR 1973 -

The Rev. William H. Marburger, has been serving as vice pastor of this congregation since his appointment to this position by the President of the Northeastern Pennsylvania Synod on July 16, 1973. He was born in Evans City, Pennsylvania and was graduated from Thiel College in 1932 and from the Lutheran Seminary in Philadelphia, Pennsylvania in 1935.

On September 17, 1935 he was married to the former E. Kathryn Steer of Philadelphia, Pa.

He was ordained in his home church, St. Peter's Lutheran, Evans City, Pennsylvania on March 22, 1936 which was also the 30th wedding anniversary of his parents and was installed as the pastor of the Chicora Parish in Butler County, where he served until 1943.

From August 1943 until November 1948 he served Trinity Lutheran Church, New Brighton, Pennsylvania. On December 1, 1948 he moved to the Line Mountain Parish in Schuylkill County where he served until June 15, 1952.

From June 16, 1952 until June 30, 1973 he served St. Paul's Lutheran Church, Orwigsburg, Pennsylvania, also in Schuylkill County, from which he retired from the active ministry and moved to Shillington, Pennsylvania.

Since 1965 he has been a member of the Board of Trustees of the Lutheran Home at Topton.

During his pastorate at Zion's and St. John's Church he has administered 4 baptisms, received 18 members, officiated at 2 weddings and assisted at 1 and conducted 6 funerals.



# Zion's, Marion Township

## HISTORY

HISTORY OF ZION'S AND ST. JOHN'S (REED'S) LUTHERAN CONGREGATION, STOUCHSBURG, PA. written on the occasion of the 250th Anniversary of the congregation, by the Rev. William H. Marburger. Most of the following information was taken from the book "Lutherans in Berks County" written by the Rev. Harvey S. Kidd in 1923; "The Lutheran Church in Berks County, edited by the Rev. B. Trexler, B. D. in 1958; the Rev. Irwin E. Heckman in 1970; and the Rev. William H. Marburger.

Since this is the history of two former congregations which merged a few years ago, it is only fair that we start with the history of each and then the history of the merged church.

In the year 1710, the larger number of immigrants that came to America, settled on the shores of the Hudson River. In the spring of 1712 one hundred and fifty families moved from the Hudson to Schoharie, west of Albany, where they settled among the Mohawk Indians. On their arrival they were wholly destitute of the necessities of life and in consequence suffered greatly. In Schoharie they received permission from the Indians to improve the land and build houses. However, in doing this work, they failed to comply with the formalities of the law of New York and so the titles of their properties were defective. In order to right all this, they sent a delegation to England in 1718. One of the members of this party was John Conrad Weiser, the father of the well known Indian agent, Conrad Weiser. Having been captured by pirates and thrown into prison for debt, he did not return until 1723. He and his companions failed in their mission.

About this time they heard of unoccupied lands in Swatara and Tulpehocken in the province of Pennsylvania and being invited to settle here by Sir William Keith, the governor of Pennsylvania, thirty-three families left their houses and farms in Schoharie and under the guidance of friendly Indians journeyed in a southwestern direction through thick forests until they arrived at the Susquehanna River. They came down the Susquehanna in rafts to the mouth of the Swatara Creek, now the site of Middletown, Dauphin County. From thence they came up the Swatara. Eventually they drifted to the banks of the Tulpehocken. Here in this fertile region close to where Mill Creek empties into the Tulpehocken, they settled during the spring of 1723. These were the first white inhabitants in this section. In this place they commenced the world anew. A few years later they were followed by others from Schoharie foremost among whom was Conrad Weiser who took such a deep interest in both religious and civic affairs. With his sons he settled a short distance below what is now Womelsdorf.

The Tulpehocken region was named after a tribe of Indians called Turpyhockin who inhabited it, whose chief was Manangy. He was called the Indian chief of the Schuylkill. Through it led an important trail from the Indian village of Peixtan on the Susquehanna to the city of Philadelphia.

The majority of Germans who emigrated to America were religiously inclined. Most of them had left their native land because of religious persecution. To this class belonged the Lutherans of the Tulpehocken district. Hence in 1727, they united in adopting measures to erect a Church. A meeting was called for this purpose and took place in a log fort on Mill Creek near Newmanstown.

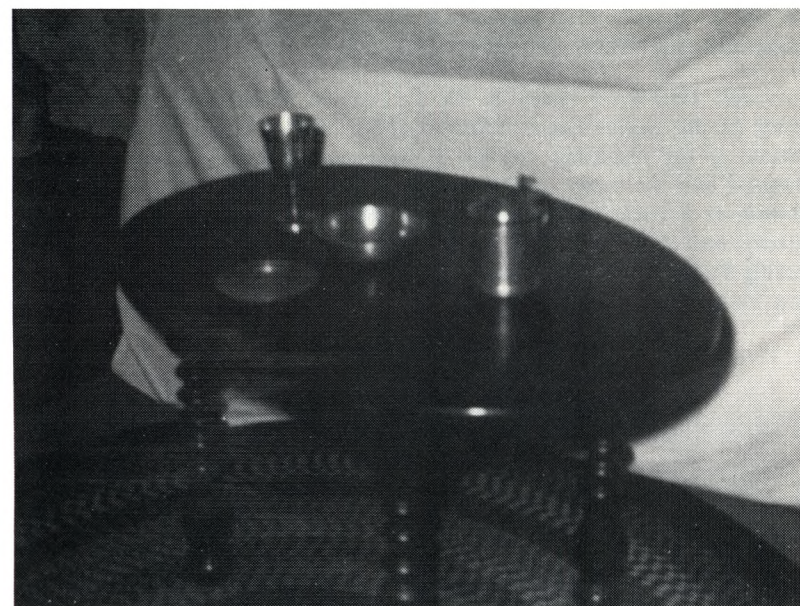


This fort was the work of Benjamin Spiker. It was a place where the German settlers from a fairly large area were accustomed to assemble in order to consult on important matters or to protect themselves against the attacks of their enemies.

The meeting was attended by entire families. They were armed with all kinds of weapons to protect themselves in their journey. Among those in attendance was the Rev. John Casper Stoever from Lancaster County.

The meeting was opened with the hymn, "A Mighty Fortress Is Our God." Pastor Stoever led in prayer. Adam Reith (Reed) presided and stated the object of the gathering. Upon motion of George Scholl it was unanimously resolved to erect a house of worship on a piece of land offered by the brethren Reith.

In a week's time both young and old were busily engaged in this great work. Some felled the trees, others dug the foundations, and still others cut the stone. It is said that the women rendered assistance by carrying water from the Tulpehocken Creek. In less than five months the church was ready for occupancy. Christopher Lechner superintended the entire work. The church was a small log building and was but coarsely furnished. The pulpit was made of rough boards, the clergy chair was a block of a tree, and the pews were of logs. A special word must be said about the communion table. It is still in existence and is now the property of Forrest G. Ganster, 42 East Main Street, Stouchsburg, a descendant of one of the Reed families. This table is of solid walnut. Not a single nail was used in its construction. It is 30 inches high by 34 and 48 in width



FIRST COMMUNION TABLE

Now the property of Forrest Ganster, a descendant of the Reed family

and length. The church stood on the east side of a prominent elevation and could easily be seen from great distances. It was dedicated the latter part of October, 1727, the Rev. John Casper Stoever, officiating.

In 1744 a stone edifice, 24 feet square was erected. It stood near the northeast corner of the graveyard. It remained in use for 93 years when it was damaged by a storm. In 1837 the congregation decided to build the third church. A stone in the west wall bore the inscription "Die Zion's Kirche, Erbaut im Jahr 1837."

A charter was obtained by the congregation in the year 1846 under the name of "Zion's Lutheran Church." The same was granted by the courts of Berks County.

The congregation built its fourth edifice at the eastern end of Stouchsburg about a half mile from the old site. The corner-stone was laid on October 27, 1895. Upon this occasion the pastor was assisted by the Revs. Dr. M. C. Horine, Dr. G. F. Spieker, D. D. Trexler, and J. W. Early. In the fall of 1900 the basement was dedicated. The sermons were delivered by Pastors Horine and Bernd. The entire structure was not completed until 1911. It was dedicated on the 22nd day of October of that year. The principal addresses were delivered by the Revs. Drs. M. C. Horine, G. F. Spieker, and T. E. Schmauk. Upon this occasion, the pastor,



FIRST CHURCH (Log) 1727 - 1744



Dr. E. S. Brownmiller celebrated the twenty-fifth anniversary of his ministerial connection with the congregation.

Mr. Herbert P. Paul, R. D. 3, Box 74, Wernersville, wrote "The Story of the Union Canal, 1827 to 1884," in 1974, and in it he stated: "Some of the old locks are still standing although others have been dismantled and the larger stones used for other purposes. Reed's Lutheran Church at Stouchsburg was built with sandstone from some of the locks nearby, and shows the good use to which these old stones can be put after serving faithfully to help bring prosperity to the whole length of the Lebanon Valley and its people and helping the march of progress to the west."



SECOND CHURCH (Stone) 1744 - 1837



THIRD CHURCH 1837 - 1895

The congregation was without a regular pastor for a number of years following its organization. The members, however, met on Sundays, sang and prayed and had the Gospel and sermons read to them. The want of a pastor was so much felt that they frequently allowed anyone who called himself a Lutheran minister to officiate in the church. Thus they became involved in ecclesiastical difficulties which are fully discussed under the title "Tulpehocken Confusion."

While the period of the Tulpehocken Confusion did not last for many years, it was a very sad state of affairs and has had a serious effect upon the history of the Lutheran Church in this area from that time until the present.



It is not our intention to mention in great detail all that happened, but some of the Confusion stands out in such a way that it must be mentioned in order for us to understand the present situation of Lutheranism in this Western Berks area.

It appears that the first Lutheran pastor to render any service in Reed's Church was Bernard Von Dieren who claimed to have been ordained by the Court Preacher in London, and who had previously served members of Reed's Church when they still lived in Schoharie. He was a pietist Lutheran and it is said that most of those who were the first members of Reed's Church had been convicted of their sin and made restless in their hearts while they lived in Schoharie.

Apparently Von Dieren never moved to the Tulpehocken area but from time to time (probably once or twice a year) made visits to the area to administer the Lord's Supper and to perform baptisms.

Of Conrad Weiser's four children, Von Dieren is said to have baptized one in 1722, another in 1728. However, the Rev. W. C. Berkenmeyer, a Lutheran preacher baptized another in 1727 and this antagonized Von Dieren in various ways.

It is quite apparent that these early Tulpehocken settlers, including Conrad Weiser, were of the pietist type; that they came to the area as a more or less organized body, and that this was one reason they were able to organize into a congregation as early as 1727. Later, however, Weiser accepted Lutheranism as expounded in its spiritual sense by Muhlenberg who eventually married one of Weiser's daughters. Conrad Weiser himself did not come to the area until 1729, but almost immediately became a reader in Reed's Church, now organized two years.

About 1732 he became the head of a movement to secure a Lutheran pastor from Halle, in Germany. A call was drawn up for this purpose, signed by the Lutheran members of the congregation and delivered by Weiser to Casper Leutbecker, with whom Weiser had become friendly, and who promised "to send the call to Court Preacher Ziegenhagen in London, together with other information."

Supposedly the call was sent some time in 1733 to a "certain conscientious minister in Germany" who was known to Leutbecker. While awaiting the arrival of this minister, a house was built for him at the suggestion of Leutbecker, who meanwhile took charge of the congregation and endeared himself to the members so that they preferred him as their regular minister. After the period of about one year, Leutbecker indicated that he had received word that the preacher coming from Germany had died at sea. A call was then extended to Leutbecker which he accepted and moved into the house that had been erected for the German preacher. This was in 1734.

Conrad Weiser wrote in this connection: "The supposed preacher died upon the water, so Leutbecker told us. The latter then was received as preacher by the majority (some few excepted). I earnestly protested against this step, because I began to doubt whether the above mentioned call had ever been sent to England. Finally I stayed away from services, and remained entirely at home. In the congregation a great disturbance arose."

Muhlenberg wrote: "Mr. Leutbecker said that this call had been properly forwarded. Meanwhile, after some time had elapsed, Leutbecker himself began to preach and made public that a preacher had been sent by way of Hamburg and London, but died at sea. This, among other things, resulted in Mr. Weiser and others, separating themselves from Leutbecker's congregation, because they suspected that the call had not honestly been disposed of, and that the man had begun to exalt himself and to undertake a matter beyond his ability. About ten or twelve families clung to Mr. Leutbecker and acknowledged him as their regular minister, as he claimed that the Court Preacher had ordained him."

It is very evident that the congregation was not unanimous in having Leutbecker as the pastor and that the opposition kept constantly increasing. A breach in the congregation was to be expected under the circumstances and the rupture was not long in coming. When it came it brought about serious disturbances that affected Lutheranism in this area to this very day.

John Casper Stoever, a strictly orthodox Lutheran pastor, became the uncompromising opponent of the pietist Lutheran Leutbecker. Stoever, according to all accounts, was bold, strenuous, aggressive, censorious and quick-tempered, and apparently lacked the spiritual qualities of heart and mind possessed by Muhlenberg. He seems to have preached the gospel and established congregations with the zeal and enterprise of a business man of the world. He was a tireless worker and had unbelievable powers of endurance. For three years prior to his ordination on April 8, 1733, he seems to have visited different settlements preaching, baptizing, and marrying. After his ordination he labored unceasingly, untiringly, and extensively for a number of years. He was truly the forerunner of Lutheranism in many settlements.

According to the historical records, he came into the Tulpehocken controversy when Leutbecker refused to baptize a child brought to him by an intoxicated father. The father then applied to Pastor Stoever who came and baptized the child without consulting the regular pastor investigating the case, and this was the primary cause of the "Tulpehocken Confusion." This event took place in 1734.

Stoever now set out to gain adherents. At first he preached in barns, but after a time he tried to get into the church with his people. It is said that in this Stoever was quite successful because Leutbecker "was a peace-



fully disposed man and even though he was severely abused, he would rather give up his own rights." It soon was evident that Stoever was determined to gain control of the church. To keep the peace the Leutbecker party was frequently compelled to omit church services "until finally Stoever so aroused his people that they drove the Leutbecker followers out of the church entirely and they were compelled to hold services in Leutbecker's house."

Finally the Leutbecker party delegated two members to report the matter to William Webb who at that time was the owner of the church property and the land it occupied.

Webb, thereupon, on January 22, 1736, gave Leutbecker exclusive authority to teach and to preach in the church, and requested the Stoever party to keep the peace until he could come and investigate the case. Stoever, whose followers out-numbered the members of the Leutbecker party, paid no attention to this and continued as before. Eventually Webb himself took both Leutbecker and Stoever into the church for the purpose of hearing what each had to say and to seek to effect a compromise between the two parties. Unfortunately, the meeting broke up in an uproar, Stoever leaving the church "in a fury of rage, scolding and reviling."

Webb, seeing that peace was not possible, resolved to give the control of the church to certain of the members. First of all he secured a lock, fastened it to the door, and locked the church. On September 13, 1736, he issued a Power of Attorney to Leonard Reed, who was later ground to death in his grist mill, (and whose tombstone, having been broken by vandals, was repaired by the Tulpehocken Historical Society in 1975, and in August 1975 was rededicated by Pastor Marburger, with music furnished by the choir director and choir of Zion's and St. John's Church) Frederick Schaeffer, Michael Reed, and Michael Schaeffer, requesting them to keep the key in their possession, to exercise control of the church and three acres of ground for the free use of religiously assembling to serve God at such days and times as may be thought proper by the minister and these four men, with free access for all persons behaving peacefully when there assembling, and in no way to molest or disturb Caspar Leutbecker, now the minister, in the exercise of his duty.

This was too much for the fiery Stoever and caused fearful commotion among his followers who regarded the matter slanderous. Leonard Reed, in an effort to keep the peace, suggested a plan that would give Stoever and his followers permission to enter the church and conduct worship one Sunday each month.

The doors of the church were now opened to the Stoever party on the fourth Sunday of each month. However, after some time, Stoever decided that he and his party should by one means or another get possession of the building more often. Since all his efforts failed, he took a daring step to break the rule. He and his party decided to put another

door in the church. A girl was pushed through a window into the church, and with a saw this girl on the inside and another girl on the outside enlarged the window to the dimensions of a door, through which they entered; and when Leutbecker and his people went to the church the following day they found the Stoever party in the church conducting a communion service. After this event the Stoever party took possession of the church on many succeeding Sundays and thus crowded out the other party.

Leutbecker and his party then determined to assert their rights and get control of the building by law.

Matters, however, went from bad to worse. At last Leutbecker died and the Stoever party, including Conrad Weiser, rejoiced. After the death of Leutbecker, his party was without a regular minister for several years. While the Stoever party now gained ground, the Moravians appeared on the scene and for several years furnished pastors who took control of the Leutbecker party.

Because of their pietist type of religion, Conrad Weiser and others were drawn to them. However, Weiser eventually discovered that the Moravian pastor was a fraud. But before this happened, the Stoever party were again allowed the use of the church on only the fourth Sunday of the month.

There is much more to this story. However, to make it short, the result of this religious disturbance from 1734 to 1743 finally came to the point where the church was deeded to the more pietist Lutherans on May 15, 1742. In 1743 the Stoever party founded Christ Church, west of Stouchsburg, and probably two miles from Reed's Church.

Meanwhile the Moravian element and the Lutherans left at Reed's continued their controversy until the Lutherans finally won complete control and ownership of the Reed's Church. To this day, the Reed's congregation and Christ Church, have been more or less friendly competitors. However, during the past four years, they have held union Lenten services and there has generally been a spirit of improved understanding and good will between them.

In 1748, the Rev. J. Nicholas Kurtz, who had been ordained in August of that year in St. Michael's Church, Philadelphia, during the first meeting of the Evangelical Lutheran Ministerium of Pennsylvania, became pastor of Reed's Church. He lived in the parsonage of Christ Church not far away and which had been erected the previous year. It is our impression that he served both congregations. He remained pastor at Reed's until April 1770 when he moved to York, Pa.

In 1770, the Rev. Christian Emmanuel Schulze was elected pastor and moved into the parsonage of Christ Church during December of the same year. He was a son-in-law of Muhlenberg and also apparently served both congregations. He remained pastor of Zion's (Reed's) until his death on



March 9, 1809, a period of thirty-nine years. He was assisted in his arduous labors by his son, John Andrew Melchior Schulze from the time of his licensure in 1796 until about 1805 when he was compelled to withdraw from the ministry on account of ill health.

After the death of Christopher Emmanuel Schulze, the Rev. Daniel Ulrich was elected pastor. He moved to Tulpehocken in July, 1811 and served the old church until 1851 when on account of ill health he relinquished his labors.

For more than one hundred years, the congregation was served by but three pastors. From February 1852 until May 1853, the Rev. L. G. Eggers, then pastor of Christ Church preached for the congregation. On May 22, 1853, the Rev. Thomas T. Jaeger commenced to preach and remained in charge until July 1, 1865. In the autumn of 1865, the Rev. Aaron Finfrock was called and served the congregation until January 1, 1886, a period of twenty years. At the beginning of the same year, the Rev. E. S. Brownmiller took charge and served until 1932. He served a number of other churches during these same years and was the organizer of St. Mark's Church in Reading. According to a friend of the present pastor, it was during this period that St. Mark's bought a new organ and the members thought that Pastor Brownmiller had traded in the old organ on the new one. However, to the amazement of many, this organ showed up as the organ in this congregation. It is not known whether Reed's paid any money for the organ or if Pastor Brownmiller manipulated a gift from St. Mark's to Reed's without the knowledge of the members of St. Mark's. At all events, it is the organ still in use here and replaced the Dieffenbach organ, still in the basement of the church today, and which seems to have originally been the organ used in the third church building. While it is not in use today, it can still be played and is in relatively good condition. It has to be pumped by hand to be used. Pastor Brownmiller's son, Martin Luther Brownmiller, served the congregation from 1932 to 1942. C. R. Schaffer was pastor from 1942 to 1944; M. M. Enders from 1944-1949; John Ritter from 1950-1956; Byron J. Somers from 1956-1957; George C. Myers from 1957-1958; John Hassler from 1958 to 1961. These latter pastors are known to many of us and usually served this declining congregation while serving various other neighboring congregations, often conducting one evening service a month.

On October 19, 1947, the 220th Anniversary was held in charge of the Rev. M. M. Enders. At that time the congregation had only 32 members.

When the Reading Conference went out of existence in 1958, the Church Council members consisted of Charles T. Reed, Sarah R. Seltzer, and Clayton W. Potteiger. The only one living today is Sarah Seltzer and she has not been a member of the congregation for a number of years.

The confirmed membership at that time was 30 and the current and benevolence contributions totalled \$881.00.

The oldest living continuous member of the congregation today is Mrs. Eva Lebo. At the time of the writing of this history, she is a patient in the Reading Rehabilitation Center but if present plans are carried through, she will probably be a patient in Berks Heim before this 250th Anniversary year is over. We would like to dedicate this portion of our history to her since she has been a member of this congregation all of her life.



## St. John's, Host

This congregation came into existence on June 12, 1858 when St. John's Reformed congregation, located north of the present Route 422, invited a group of Lutherans living in their area and, for that day, rather far from their congregations, to unite and form a new Lutheran congregation and offered them the use of their building for 100 years at the tremendous sum of \$1.00 rental per year. Indications are that many of these were former members of Reed's Church; others of Zion's, Womelsdorf; and still others of Altalaha, Rehrersburg.

Until 1865 this congregation was served independently by pastors not having a regular charge. The only name recorded is that of Joel Grim and his exact standing as a minister seems to be uncertain.

In 1865, at which time the Rev. Aaron Finfrock assumed charge of the congregation, it became a part of the Womelsdorf Parish consisting of four and five churches most of the time. The first communion after this parish arrangement came into existence was held on November 18, 1865, at which time there were 50 communicant members. The highest communicant membership was in 1883 when there were 194 communicant members on the membership rolls. Pastor Finfrock served from 1865 to 1891, the Rev. William Kramlich from 1892 to 1901, the Rev. Oscar E. Pflueger from 1902 to 1913, the Rev. Harvey S. Kidd (father of the Rev. Samuel Kidd who for some years was President of the Eastern Pennsylvania Synod) from 1914 to 1926.

He was succeeded by the Rev. Harry F. Miller in 1927 who introduced the Common Service Book, was instrumental in organizing a choir, the building of the first Sunday School room, the purchase of a Hammond organ, and the renovation of the church interior in 1939. The Lutheran



Aid Society was organized in 1944 and in 1955 a Sunday School annex was built. It is well to remind our readers that during all these years the building was owned by St. John's Reformed congregation. Needless to say, before the first 100 years had passed, the rental of \$1.00 a year was insufficient and eventually the Lutherans were requested and consented to give the plate offering to the Reformed congregation. Still later, as additions were made to the building, they were asked to share in the cost and did so.

In 1956 the Rev. John N. Ritter, then pastor, resigned, and Zion's, Womelsdorf, withdrew from the parish, leaving St. John's, Host, and Zion's (Reed's) each with memberships too small to adequately support a pastor.

The members of the church council in 1958 were: Eugene I. Zerbe, Oscar I. Manbeck, Wilmer Dreibelbis, John H. Gassert, Oscar I. Manbeck, Jr., Lloyd Feeg, Robert Saul, Carl Keppley, Ray Tobias, George Firestone, Jr., and Vivian Gerhart.



## Zion's and St. John's (Reed's), Stouchsburg

It was realized by the time of the 100th Anniversary of St. John's in 1958, that continually enlarging church programs and a large Reformed membership would hinder their progress and make the Union arrangement no longer feasible. The Lutherans were given permission to join the Reformed congregation but they preferred to stay as Lutherans. They looked around to learn what church they might join.

This is when they received an invitation from Zion's (Reed's) congregation to unite with them. At first they worshipped together on a trial basis and to discuss merger. Within about one-half year they resolved to merge, so each congregation voted in favor of merging with a unanimous vote. This meant the continuance of the original Zion's (Reed's) Church but under the name of Zion's and St. John's (Reed's) Lutheran Church. The date of merger was November 30, 1961, which ended a century of happiness of St. John's Lutheran in union with the Host Reformed congregation and began a new life for Zion's and St. John's.

At the time of the merger Zion's (Reed's) had about 30 members and St. John's about 150. Reed's had a fine church building and other assets. The principal asset of St. John's was its 150 members since its former contributions were chiefly with the Union Church at Host and remained with the Host Reformed Church.

The Rev. John R. Schilling III gave his pastoral leadership during the time of dissolution, trial, merging, and reconstituting, from 1960 to August 15, 1963.

The Rev. Irwin E. Heckman after his retirement from the active ministry was appointed vice pastor beginning January 1, 1964 and continued in this capacity until December 31, 1972. During this time the membership of the congregation increased to nearly 200 confirmed members and church renovations, including half of a new church roof, interior decorating of the church nave with wall-to-wall carpeting, and other improvements amounting to a total of \$28,396.00, took place. There was also some increase in benevolence giving.

The present pastor, upon his retirement from the active ministry on June 30, 1973, was appointed vice pastor. During the vacancy and during the first years of his pastorate there was a drop in membership but in 1976 it started upward again and the congregation numbers 144 at the present time. Chief property improvements have been a new oil furnace, storm windows, extensive repairs to the steeple, and also to the old part of the roof, and kitchen improvements. The cost of these improvements have totalled about \$20,000.00. There has been a steady increase in benevolence giving so that the amount of giving for others has almost doubled since he became vice pastor.

On January 1, 1977, the membership totalled 187 baptized, 144 confirmed, and 117 communicant members. The average Sunday attendance at the worship service in 1976 was 80. The Sunday School enrollment was 62 and the average attendance in 1976 was 50.

The 1977 Church Council members are: Wilmer Dreibelbis, Jr., Harold Gerhart, Julia Grimes, Shirley Harman, Frank B. Hess, Ralph Hollenbach, John Rothermel, Harley Rupp, and Allen Saul.

The oldest living member of the congregation at the beginning of 1977 was Alfred J. Saul, a former member of St. John's, Host. We would like to dedicate this portion of our history to him.

In closing, we would like to dedicate this little booklet to the memory of all those who have gone before us and whose lives, together with those now living, have made it possible to celebrate the 250th Anniversary of this congregation. It is with deep appreciation that we recognize all who have worked very hard to make possible the plans for this year. We are proud to be the oldest Lutheran congregation in Berks County.



The 250th Anniversary Committee is composed of Mr. and Mrs. Wilmer R. Dreibelbis, Sr., Mrs. Mabel Rupp, Harley Rupp, Mr. and Mrs. Frank B. Hess, Mr. and Mrs. Forrest Ganster, Mr. and Mrs. John Rothermel, Mr. and Mrs. Harry Schadler, Mrs. Lillian Manbeck, Mrs. Paul Witmer, Pastor William H. Marburger, Chairman, and Mrs. William H. Marburger, Secretary.